1: Hollis G-5 (ca. 1894-1904) 1905
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SUBSTANTIVES

Plural.	Singular.	English.
Il-ojoñga	Ol-ojoñgani	The fly.
Ing-ojoñga	Eng-ojoñgani	The mosquito.
I-samburumbur	O-samburumburi	The butterfly.
I-sarambalan	E-sarambalani	The bat, swallow, swift.

Examples of other words which belong to this class:

Il-airakuj	Ol-airakuji	The kidney.
Il-ala	Ol-alai	The tooth, tusk.
Ing-atambo	Eng-atamboi	The cloud.
Il-til	Ol-till	The spark, stain.
In-garara	En-gararai	The quill.
In-giporo	En-giporoi	The scar.
In-guruon	En-guruoni	The ash.
Il-keko	Ol-kekoi	The thorn, thorny place.
Il-kidoñgo	Ol-kidoñgoi	The tail.
Il-kililesg	Ol-kililesgi	The sheep's dung.
Il-kiyo	Ol-kiyoi	The tear.
Il-mao	Ol-maoi [1]	The twins.
Il-menaña	Ol-menañgani	The corpse, spirit.
I-mteor	E-mteori	The egg [2].
I-ñguk	E-ñguki	The sin [3].
Il-okidoñgo	Ol-okidoñgoi	The mud.
Il-paak	Ol-paaki	The grain or cob of maize.
Il-piya	Ol-piyai	The chain.
I-seghera	O-segherai	The sowry.
I-seghenge	E-seghengei	The iron wire.
I-suut	E-suuti	The dust.
I-senya	O-senyai	The sand.
Il-tian	Ol-tiani	The bamboo.
Il-tuluta	Ol-tulutai	The boil, abscess.

Exceptions.

There are only a few exceptions to this rule. They are as follows:

Il-Maasae	Ol-Maasani	The Masai [4].
Il-Aisengua Il-Maseng	Ol-Aiseng-ai Ol-Maseng-ai	The European [5].

[552]

[1] Ol-maoi means a child who has a twin brother or sister. [845]

[2] A large egg-shaped cask used for beer, &c., is Ol-mteori, pl. Il-mteoria. [915]

[3] An unlucky child, or a dwarf, is E-ñguki, pl. I-ñgukin.

[4] The original name of the Masai is said to have been Il-Mas (sing. Ol-Mai), and one even now occasionally hears old people using this word, especially when relating stories of former times. According to tradition the present form dates from the introduction by the Swahili traders of a certain kind of bead called Mas or Maas (sing. O-Maasi). [101] [97]

[5] Europeans, or white people, were formerly called Il-ojuju, the hairy ones. This appellation was afterwards changed to Il-Aiseng-ai, a corruption of the Swahili word Mzungu, which in the course [illegible] gave way to the present forms. [86]

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12

his father's home or in his own *manyata*. But it seems that a ceremony is performed which releases the husband from the prohibition on warriors having sexual relations with married women. 585

A widow is looked after by her husband's brother, or by one of her own brothers; she may cohabit with her husband's brother. It appears that a woman who has had children may not marry again, though one who is childless may marry her husband's half-brother, if he has one. Any children she may have after her husband's death are counted as his. 587 837 848

Polygyny

A man may have as many wives as he can pay for: one of Hollis's texts says that a rich man may have as many as 20. Actual figures show that while two wives are common, three and over are found much less often, and more than five very seldom. Each wife has her own hut in the husband's kraal, *esh-ey*, the first wife on the right of the gate as you go in, the second on the left. To each wife are allocated cattle which she holds in trust for her children. 595

Adultery

Adultery is not common, because the rules controlling sexual relations are wide and elastic. Any of a man's age-mates (members of his own *ol-eji*) may have access to his wife, and though men of one age-set are not supposed to associate with the wives of another age-set, in practice this rule is little observed. A warrior is not supposed to have intercourse with a married woman, and a married woman may not have sexual relations with an uncircumcised boy. 837 684

Divorce

A wife cannot be divorced once she has borne a child, though a temporary separation may occur, the wife, if the husband is at fault, going to one of his age-mates, or, if she is at fault, to her father. 586

Adoption

In the old days, children captured in war were often adopted; and even today, children of "foreigners" (those who are not Masai) may be adopted, especially in times of famine. Such children become accepted as Masai. Under the term "adoption" is also included the practice of adopting children within the family, e.g., a father will adopt a child of his wife's which has been begotten by another man, and a barren wife may adopt a child of one of her co-wives. 597

Birth and Naming

Birth takes place in the mother's hut, where she is attended by a midwife, *esh-ekiryioni*. The women and girls of the kraal assemble, and after the child has been born they feast on an ox supplied by the father; next day another ox is killed for the rest of the people of the kraal. The mother remains in her hut till she feels strong enough to go out; the husband may not enter the hut for 10 days, nor eat in it till the child can walk. Intercourse between husband and wife stops as soon as the wife knows she is pregnant, and is not resumed till the child is weaned, when it is between one and two years old. (Hollis says till the time when it cuts the two middle incisor teeth, upper and lower.) Twins are considered very desirable, and a boy is preferred to a girl. 844 846 843 833 845

The first name is given either on the fourth day after birth, when the child is taken outside to be shown the sun, or at a feast held on the 10th day, which begins with the killing and cooking of an ox: the meat is distributed to the inhabitants of the kraal, and in the evening the mother, carrying the child on her back, milks the cows. After this, the child is named in the presence of the father and mother 553 852

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843 observed, since as a rule a new pregnancy ends the nursing period.
[853] The pregnant woman removes the ornaments that she previously
[183] wore, in order -- as the Masai explain this custom -- not to entice men. During the first five months of pregnancy the woman lives as usual with respect to food and drink. Then she is given a broth of
[262] lung, liver, and kidneys cooked with a bitter-tasting tree bark (2)

2. From Albizzia anthelmintica.

called ol mokotan, and milk, only the latter during the last month. Through this the woman is supposed to become as exceedingly thin as possible, so that the birth will proceed easier. She may not eat the meat of fallen livestock. The husband during this time need not subject himself to any special diet or special acts, but he may not go to war, for it is believed that he would die on the way. Shortly before the delivery the husband may not leave the kraal or its immediate
[732] vicinity. If he should tease a crippled person or mock him because of his infirmity, the awaited child would come into the world af-
844 flicted with the same defect. /51/ For a successful delivery the
[782] pregnant woman prays: 'Ng ai ndaba 'ndubuggu en tiamassi (1)

1. Or en diamassi.

= "God let come out healthy -- the monster," as the unborn child is called. The woman gives birth in her hut, which on this day may be entered only by women and girls. A midwife (eh gaitoijoni, h gaitoijok) provides or performs the necessary assistance. If the newborn child is a boy, the midwife calls out that blood should be drawn from an ox as food for the woman in childbed; in the other case, from a heifer. Through this the father also learns the sex of the new-
[782] born child. During the birth process the women who are in the hut or standing around it cry to God for help and assistance in shrill, often
• 145 plaintive voices. The birth of a boy is more desired than that of a
[142] girl, but the greatest joy prevails at the birth of twins, especially if both are boys. In that case the woman often keeps only the first-born child with her, while the second one is nursed by another suitable

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845 wife of her husband: often, however, she also nurses both herself.
[301] Soon after birth the twins receive a leather cord trimmed with cowrie shells hung around their necks, an expression of paternal pride, so that everyone will immediately recognize the child as belonging to
[203] a pair of twins. To be sure, the Masai living in a circle of two to three days' march are well acquainted with each other and are immediately informed of every bit of news through the constant intercourse between the individual kraals. "Every Masai coming from farther away, however, upon seeing a child unknown to him, always asks first of all: "Who is his father?" The birth of triplets is said not to occur. After the birth of a deformed or dead child, the young mother is beaten by the women of the kraal and the father overwhelmed with abuse from the other men. The woman is punished
[843] because it is assumed that she practiced sexual intercourse in far ad-
[784] vanced pregnancy and through that injured the fetus. But then an unnatural birth or a stillbirth is also regarded as a punishment of God for a sin, especially as one directed against a relative, a fellow lineage or tribal member, be it through inflicting an injury or
847 neglecting a bond of friendship or love. They admit the killing of newborn children only in case the child comes into the world very frail or was conceived out of wedlock by an old, sick man. There can be no doubt, however, but that they also kill deformed children immediately after birth, for one never sees cripples among them.

844 During the birth process the women of the neighborhood have streamed together in front of the hut of the woman in childbed, in order to bring her milk or also flour. First of all the other wives of
[626] her husband hasten there, as well as the women of her kin, her lineage or tribe. Good /52/ breeding demands it of them and they comply in order not to be subjected to the mockery and abusive language of the others. When the child is brought into the world, the women of the kraal sing and dance, in order to thank 'Ng ai for the successful birth, for which they receive an ox from the father of the newborn child, which they immediately consume outside the kraal. The next day a second ox is slaughtered, at the consumption of which
000 any guest is welcome. In the lineage of the El kiborŏn every newborn

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844 as practicable and useful in and of itself, but understandably fear doing more harm than good with it because of the impossibility of observing the necessary cleanliness. Deeper, internal, manual and operative intervention to facilitate or to make possible the child's emergence does not seem to be practiced anywhere. Support of the perineum to prevent tears does not take place, but the opening of the vulva is not infrequently enlarged by a small incision above or by one above and below, in order to prevent tearing of the entire perineum.

• 845 184 One stands helpless when confronted by a pelvic narrowness obstructing the birth. Mother and child succumb to it. Although this situation practically never occurs among the Masai living in the tribe, it was often observed among those living in the European settlements, and, to be sure, the pelvic narrowness was always because the woman was too young. These last Masai, in the manner [582] of the coastal people, and in contrast to the former, marry very young, and since the woman must always be considerably younger than the man and, on the other hand, the choice of girls is limited, it not infrequently happens that the latter, upon entering marriage, though sexually mature, nevertheless do not yet have a fully adult skeleton. This phenomenon, not infrequent among primitive peoples, must perhaps in general, and in this instance in particular, be traced back to premature sexual intercourse and, because of that, premature menstruation.

844 During the birth act the woman giving birth adopts either a position "on all fours," similar to the knee-elbow position, or a sitting one, in the latter of which she plants her bent legs against hut posts and leans herself against a hut pole, which she grasps with her hands above her head. The first position is probably the most widespread. Two women standing beside the woman giving birth, to the right and left, holding her by the shoulders, seem to be trying to hold her suspended. In front of this group, with her head under the woman giving birth, crouches the midwife, in order to receive the child.

"As soon as the head and one shoulder are born," an eñ gaitoijoni expressed herself, "the rest follows by itself; only rarely is it necessary

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853 bring back the milk secretion by a copious drinking of liquid sheep fat. Meanwhile the child is nourished with cow's milk.

757 For pains in the uterus (eñ gusset) and in the uterine ligaments (es saból, es sábo) the woman drinks a root decoction of ol mañgulai (Grewia villosa).

847 824 [237] To induce an abortion, the one concerned drinks a decoction of dried goat manure or a strong decoction of os segi (Cordia quarensis) or ol durgó root. During the subsequent two or three days of convalescence she takes a weak decoction of ol mokotan bark or one of the bark of ol oilale (Colubrina asiatica).

163 Concerning fertility, the relationship of the sexes, and child mortality I was able to discover the following. The largest number of one woman's confinements that became known to me was 17. The 87 old women questioned had given birth to 548 children all together, which gives an average of 6.3 confinements for one woman. Of these, 231, therefore 42.2 per cent, were boys, 371, therefore [165] 57.8 per cent, girls. Before their circumcision 38.7 per cent of the children died, including the stillbirths.

• 845 842 It should also be mentioned that the realization of a twin pregnancy is regarded as having arisen through one conception.